

MUST OBEY MARRIAGE LAWS

Right Rev. Bishop Seannell So In-sights in Lenten Pastoral.

POINTS OUT SOME DANGERS

Advises Members of the Catholic Church Against Evils of Day and Reminds All of Duty to Charity.

Bishop Richard Seannell's annual Lenten pastoral to Catholic clergy and laymen of the Omaha diocese, which will be read from the pulpits of the churches this morning, is as follows:

"My Dear Brethren: By virtue of a decree of the sacred congregation of the council, known as the 'no temere,' dated August 2, 1907, now laws and regulations regarding the due and valid celebration of marriage between Catholics came into force on Easter Sunday, 1908. By virtue of this decree a marriage between Catholics, or a Catholic and a non-Catholic, is canonically valid only when celebrated in the presence of the parish priest of the place, or some priest delegated by him, or by the bishop of the diocese. These witnesses must also be present. If these conditions are not complied with the marriage contract will be canonically null and void and the church will not recognize the marriage.

"Two sets of laws, then, have to be complied with by persons about to be married, namely, the laws of the state and the laws of the church. The laws of the state regard the civil effects of the marriage contract and the civil rights of the parties who enter into it. With the laws of the state regarding marriage you are sufficiently well acquainted and it is not necessary for me to discuss them here. But having complied with the laws of the state, you must also comply with the laws of the church; for it is a well known fact that some things which are allowed by the laws of the state are forbidden to Catholics by the laws of the church. You are not compelled to do everything which law allows you to do, for you are not bound to avail yourself of mere legal facilities. You are free to refuse them. Hence, although the laws of the state allow a divorced man or woman to enter into another marriage contract during the lifetime of the divorced partner, neither party, if he or she is a Catholic, can avail himself or herself of this law, and any attempt to do so would exclude either, by the very fact, from the communion of the church.

Names Inexorable Condemner.

"The reason for this inability to contract a second marriage during the lifetime of the other partner is that human law cannot set aside the divine law which forbids the severing of the bond that unites those whom God has joined together in lawful wedlock. Catholics, then, who wish to contract a canonically valid marriage must observe the requirements of the Canon law. Now this law has been announced and explained to you again and again, and you cannot be ignorant of its requirements, and therefore it is most unlikely that any of you can say, in good faith, 'I did not know the law.' I did not know it was doing wrong. And yet this is precisely what some persons do say. Without premeditation, or consideration, or preparation of any kind they go before a state official and attempt to contract a canonically valid marriage and to receive a Sacrament—for in the case of Catholics the contract and the Sacrament are inseparable—and then after a while, having recovered the use of their reason, they go to the parish priest to have the harm repaired and the marriage made valid, and say to him in excuse of their conduct, 'We did not know what we were doing,' (which, in a certain sense, was true enough), or 'We did not know the law,' (which certainly was not true, for they knew they were doing wrong and committing a sin). They knew that they were showing themselves disloyal to the Catholic church, irreverent towards one of the Sacraments, heedless of the grave scandal they were giving to their neighbors, callous regarding the invalidity of their marriage and reckless of the penalty that would be exacted of them, namely, a public apology to the whole congregation, before their marriage could be made valid and they themselves admitted again to the communion of the church. And what makes their conduct all the more deplorable is that there was not the slightest excuse for it; for had they gone to their parish priest in the first instance, like good Catholics, they could have been married in the right way and without any unnecessary delay.

"Now what is the first explanation of this unworthy conduct? First, there is public opinion which, with us, is formed not according to Catholic ideals, but according to worldly ideals. If you disregard this public opinion by violating any of its canons it will condemn and ostracize you, whereas if you disregard religious obligations and even violate the divine law it will treat you with great leniency, and in some cases, with much consideration, as a fashionable and romantic individual. Thus it comes to pass that, in localities which are largely non-Catholic, public opinion tends to encourage the violation of the church's discipline rather than the observance of it.

"Against Trashy Reading. Another contributory cause may be found in the loose and trashy romances of the day. These romances are read by thousands, and in fact it may be said that they are almost the only publications that are read in these days. They usually deal with some marriage problem—an elopement, a domestic quarrel, a divorce, and then another marriage with some one else. The principal characters are intended to be interesting persons and are depicted in gaudy colors, whereas, in truth, they are very commonplace and rather vulgar persons. The writer, however, strives to throw glamour around them, and the reader—a simple boy or girl—is dazzled and longs to play a part in a like romance; and so when the time comes for our young people, forgetful of God and holy church, close and go before the altar for a romantic marriage.

"Frequently, too, the theater in our cities and large towns, is another corrupter of morals. Large numbers of people, who consider themselves highly respectable, frequent those places on occasions when they know beforehand that they shall see and hear nothing but the lewdities and indecencies of some unfortunate person, whose sole claim to their patronage is based on matrimonial scandals and scandals. Young people—boys and girls—in large numbers frequent those places, and there learn to regard Christian marriage as a jest, and the marriage contract as an obligation to be lightly assumed and lightly disregarded.

Legs Safeguarded Against Evils.

"Now to protect ourselves against the

Toussaint Dramatic Club to Present "The New Play" Friday Evening



A production known as "The New Play," by Mrs. Thomas A. Targett, will be given Friday evening at Washington hall, Eighteenth and Harney streets, for the benefit of the Young Colored Polka society by the Toussaint Dramatic club. The net earnings will be used to further the extension of the organization and the

uplift of its members. About thirty-five characters are in the cast, not counting a large chorus of girls. Rehearsing has been in progress for several weeks and the presentation of the performance promises to be quite interesting. Some of the best thespian material among the colored folks of Omaha has been enlisted in the cast.

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

judic others to thank God, from whom comes every good and perfect gift. 'I have already reminded you that we are but the stewards of the gifts of God. This being the case, the rich should use their wealth as wise stewards. They should not show themselves proud, vain and ostentatious because they are rich nor should they spend their means in an unbecoming manner. The doings of the greedy rich, on the one hand, and of the idiotic rich on the other are the main cause of those socialistic movements of the present day which have for their purpose a more equal distribution of the wealth of the state among all the citizens of the state. A beautiful dream, indeed; but it is only a dream, for men being what they are, it cannot be realized. Christian charity, if it were more generally practiced, would do much to abate the social evils of the day, for it would check the growth of vast fortunes, with their many dangers, and it would make the lot of all the people more bearable and themselves more happy and contented.

How Much Should Be Given? "How much should one give in charity? No definite answer can be given to this question. It would depend on the circumstances of each case. What would be a large amount for one would be a small amount for another. But this much may be safely said that a certain amount of each person's surplus savings should be disbursed in charity; and by surplus savings I mean that amount which, after all legitimate demands of the present and immediate future are provided for, goes towards the accumulation of superfluous wealth. There can be no doubt what-

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

ever but that, according to both the natural and the divine law, a portion of this superfluous wealth belongs to the poor. And do not make the mistake of supposing that it is only the wealthy who are bound to be charitable. All are bound in their own measure. The man who makes it a rule to dispense himself from all claims of this kind and refers them to a more wealthy neighbor has no correct idea of Christian charity; for it is not the amount that matters, but the motive and the intention of the giver. And there came a certain poor widow, and she cast in two mites (which make about half a cent). And calling his disciples together He said to them, 'Amen I say to you, this poor widow hath cast in more than all * * * for all they did cast in of their abundance; but she of her want.' Mark 12, 42-44. And again: 'Whoever shall give you to drink a cup of water in my name * * * Amen I say to you,

he shall not lose his reward. Mark 9, 40. Charity is Personal Duty. "There are others also who excuse themselves from works of charity during their life time because they have provided for these in their wills. No doubt there are cases in which charities must be provided for by will, and in nearly every case good Catholics will desire to have God, or God's poor, numbered among their heirs, but the man of means, who during his life is hard-hearted towards the poor and has no pity for widows and orphans in their tribulation and gives up his money only when death looses his grasp on it, can hardly be called a Christian at all. He tells his heirs to perform his charities for him after he is gone, and he might as well have told them to say his prayers for him, to fast for him and to hear mass for him. These are personal obligations, and so is almsgiving. In any case his heirs will find it hard enough to perform their own works of charity without being burdened with his also.

"But, some one will say, 'I do not know anyone who is in need, or who would accept alms.' That is very possible. But if you live in Omaha the Society of St. Vincent de Paul will take charge of your contributions and will dispense of them with prudence and judgment. Or, you can consult your pastor. He will have no difficulty in finding objects of charity. The orphans too are to be remembered, as well as the sick poor in the hospital. And there is always the great cause of Catholic education to be encouraged and supported. Very few of you perhaps know that there are priests engaged in religious work among the Indians in this diocese and that these priests depend for their support and the means of carrying on their work on the charity of the public. There is, then, no dearth of opportunities for the exercise of that Christian charity which is, as I have pointed out to you, a duty that is incumbent on everyone of us.

"Spend the coming Lent as becomes good and pious Catholics. Assist at mass every morning, if possible. Abstain altogether during the penitential season. To say the least of it, to indulge in these things during Lent is an evidence of bad taste, and bad taste is inexorable in Catholics.

"The grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Ghost be with you all." II Cor. XIII, 13.

The Persistent and Judicious Use of Newspaper Advertising is the Road to Business Success.

Your Nerves Stay Young

If Revitalized With Kellogg's Sanitons Wafers. 50-CENT BOX FREE TO MEN AND WOMEN



Don't lose your "grit"—get out of the rut of gloomy, weak-nerved existence. Know what it means to be well and really live. Kellogg's Sanitons Wafers work wonders for men and women who are ailing, nerve-racked and "gung-ho" into sluggish minds and bodies. You need no "rest cure," "travel cure," or doctors. Just feed new vitality to your strained and care-worn nerves with Kellogg's Sanitons Wafers. They dispel your brain-fog and banish that "all-in" feeling. Ambition and health return, and you feel like your old self again. Send your name and address today with six cents in stamps to help pay postage and packing for a free 50-cent trial box of Kellogg's Sanitons Wafers to F. J. Kellogg Co., 288 Hoffmaster Block, Battle Creek, Michigan. The regular \$1.00 size of Kellogg's Sanitons Wafers is for sale in Omaha by Sherman & McConnell Drug Co., 102 So. 16th St.; Owl Drug Co., 284 So. 16th St.; Beaton Drug Co., 1506 Farnam St.; Loyal Pharmacy, 307-309 N. 16th St.; Bell Drug Co., 1212 Farnam St.; Harvard Pharmacy, 24th and Farnam Sts. No free boxes from druggists.

Panoramic Photographs

The Bee has the only apparatus of its kind in Omaha. The panoramic camera is particularly adapted for large groups, large buildings, etc., as well as panoramic views, as it brings out the ends of the photo as clearly as the middle. The results are certainly wonderful. If you will call or telephone we will submit samples. The cost is not very great, taking the high character of work into consideration. The facilities of this department are yours if you need them.

Bee Photo Department. Telephone Tyler 1000.

Take Salts if Your Back Hurts Says Drugs Excite the Kidneys

Salts harmless to flush kidneys and neutralize uric acid, thus ending bladder trouble.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salt which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 600 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

\$6,000.00 CASH AND PREMIUMS

The Bee Merchants' and Manufacturers' Voting Contest \$1,000 Cash to Organizations; a Detroit Touring Car; 5 Pianos; 4 Diamond Rings; 4 Toilet Sets; 4 Lavallieres; To boys and girls, a Pony, Cart and Harness; a Free Trip to Chicago in Each of the Outside Towns Organized.

Save These Labels For Reference Hang This List in Your Kitchen

- ALAMITO PASTEURIZED MILK AND CREAM: 200 votes on each milk cap, 10 votes on each cent for receipts bills.
NEW ENGLAND BAKERY (BUTTERNUT BREAD): 150 votes on each 5-cent loaf; 400 votes on each 10-cent loaf.
CALUMET BAKING POWDER: Bring in at one time TEN of the slips found in the top of cans and receive 5,000 bonus votes. These votes are given in addition to the regular voting value of 400 votes for each slip.
O'BRIEN'S CANDIES: 12,000 votes for 10 special coupons or for 10 empty boxes brought in at one time—retail price not to be less than 20 cents for each box. Read the special letter sent out to the contestants by Mr. O'Brien.
FARMER'S PRODUCTS: 15,000 votes for 5 Gold Bond Coffee, 2 Diamond P Coffee, 2 Blue Favorite Coffee, 2 Pepper, 2 Rosebud Tea labels brought in at one time.
LIBBY, McNEIL & LIBBY BRANDS: 10,000 bonus votes on TEN labels entire urinary tract. The price of each label not to be less than 10 cents.
NONPAREL LAUNDRY: 20 votes for each 1 cent on laundry slips; 10,000 votes for each \$5.00 due bill purchased.
BARRITT'S CONCENTRATED LYE: 4,000 bonus votes for 10 empty cans brought in at one time.
DREXLER BROS. (CLEANERS AND DYERS): 20 votes for each 1 cent. Save receipts bills, 10,000 bonus votes on each \$5 due bill purchased.
C. W. HULL COMPANY: 15,000 votes for each ton of coal sold to new customers, 5 votes for each cent on receipts bills.
SKINNER'S PRODUCTS (MACARONI, SPAGHETTI, NOODLES, ETC.): 10,000 bonus votes on each lot of TEN cartons brought in at one time. 25,000 bonus votes on each lot of 20 labels brought in at one time.
DEVIANCE STARCH: 500 votes on each carting; 15,000 votes on each lot of TEN cartons brought in at one time.
SWIFT COMPANY PRODUCTS: 15,000 bonus votes for each sale intended to new customers, 5 votes for each cent on receipts bills. 40,0